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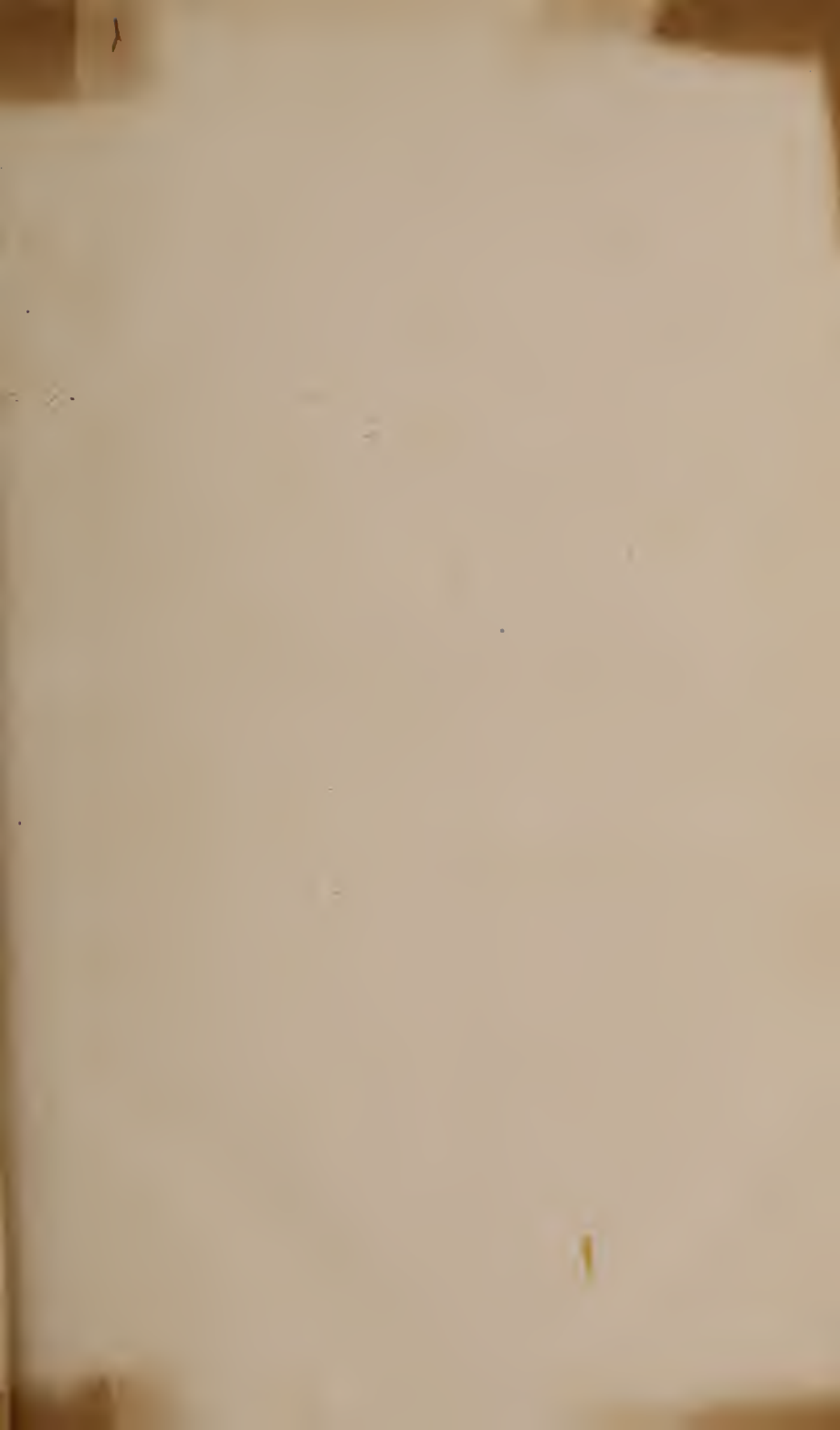
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The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XIV.

MARCH, 1849.

No. 3.

MISSIONARY REPORTS.

Illinois.

Alton—REV. S. Y. McMASTERS.

“Our prospect is flattering, though we are threatened at this time with the loss of several of our most valuable members by removal. The floating character of our population is the great affliction of the Church in this Western country.”

Chester and Itinerancy—REV. W. MITCHELL.

The Missionary, after detailing his labors in the various towns and villages comprised within the limits of his Mission, with particulars of a confirmation in his parish, and the laying the corner-stone of a church edifice, for St. Mark's, Chester, states that, “Though the progress of the Church at Chester is slow, the foundation is laid for a perpetual existence, and, by the blessing of God, the church will open her doors to bless the multitudes that are emigrating to the western valley.”

Collinsville—REV. J. L. DARROW.

“I have, during the last six months, been regularly engaged in the duties of my station. I have been absent but one Sunday, when I went to Jacksonville to attend a Diocesan Convention. On my way to the Convention, and on my return, I stopped at Carlinville, and held divine service, and preached to respectable congregations. On the visit of our Bishop, just prior to the Convention, five persons were confirmed, and added to the communion; three others had been confirmed in St. Louis, by Bishop Hawks, a short time previous, making eight in all. Since that time we have been called to bury two of our number, and one has emigrated far up

the Missouri River. On the visitation of the Bishop, the church at Edwardsville was consecrated, under the name of St. Andrews; and the parish was then separated from my parochial charge, and placed under that of the Rev. Mr. McMasters, of Alton. I have visited them, and held divine service, and preached for them once since that time. It grieves me to think that I cannot report more encouraging results than the above; but whoever may plant and water, God only can give the increase. That the labors of your Missionary may be ultimately rewarded, in the establishment of the Church in this part of the Diocese, is his earnest desire and prayer."

Grand Detour—REV. A. J. WARNER.

"In reporting the progress of Missionary labor here in this growing country, would that I could say, with a clear conscience, and feel to my soul's satisfaction, that the growth in piety had kept pace with the general improvement. It may be so. God only knoweth. For myself, I am only consoled with the reflection, that it is by small beginnings, and almost insensible degrees, that He brings about his mightiest acts. How great, everywhere, has been the disproportion between the labor expended in the cause of Christ, on the souls of men, and that bestowed on their external comforts. The motto with some is, 'Everything else first, and religion afterwards;' with others, 'There is no one to care for our business but ourselves, but God will take care of his religion.' 'The business of the world requires forethought, action, exertion, but religion is a pleasure-boat, bearing us to eternal rest, while we are occupied with other things.' How different is the spirit of this and all previous ages, from the much-admired, but little heeded precept, 'Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you.' But with the eye of faith, may we not discern in the slow but steady growth of outward prosperity, the increase of means, which, in his own good time, God will turn to his own glory, and the true welfare of his people.

"Little apparent good has yet been produced, and still less of that which appears is sufficiently mature to afford much cause of rejoicing; yet a marked and positive blessing has attended our labors. And this is the more worthy of the profoundest gratitude, when we remember how feeble and how few those labors have been.

"Bishop Chase has just returned home from a tour through this part of his Diocese. He confirmed five in this place, all of whom were deeply impressed with the responsibility thus acknowledged, and publicly attested. In this town, and at Dixon, where only one was confirmed, there are others who are almost, though not fully persuaded, to make the same public acknowledgment. A number more at Sterling were waiting, with some anxiety, the Bishop's arrival; but his late injury has rendered him so infirm that he was obliged to return without visiting them."

Joliet and Lockport—REV. D. E. BROWN.

After alluding to the severe and protracted illness of three of his children, which ended in the death of one of them, the Missionary says:

"During the most of this time I was enabled to meet all my appointments, with the exception of only one Sunday, and two in the spring, when I was myself confined to the house by sickness. Since my own restoration to health, and the partial recovery of my family, I have again established

divine service at Plainfield village, distant ten miles from this place, where we have a very good congregation, with several communicants. There ought to be a Missionary here and at Napierville, and a good congregation might soon be collected at both villages."

Kickapoo—REV. R. RADLEY.

"As we are not required to give statistics in our October reports, I have delayed writing you for a few weeks, in the hope that I might be able to give some account of the completion and consecration of St. Luke's Church, Kickapoo; but am sorry to say, that that pleasure is at present denied me, the great difficulty in procuring the services of suitable workmen is the only obstacle that now lies in the way.

"Since my last semi-annual report, my services on the Lord's-day have, as usual, been divided between Upper and Lower Kickapoo, with the exception of the third Sunday in each month, which has been given to Erindale and Providence, the Rev. Mr. Mayo very kindly supplying my place, whilst I am employed in visiting those distant congregations.

"At Providence a parish was organized a few weeks since, by the name of the Parish of Zion Church, the parochial association was signed by twenty-six persons, thirteen of that number being communicants of the Protestant Episcopal Church.

"In April last, when the Bishop visited this place, I presented a class of six candidates for confirmation, and several others belonging to this parish are in course of preparation for that primitive and Apostolic rite. On my way to Erindale and Providence, (which is near fifty miles from my place of abode,) I am in the regular practice of holding divine service and preaching at Wyoming, a delightfully-situated country village, eighteen miles from here. The congregations, though not large, have been respectable for numbers. When I first visited this place there were but two communicants of the Church to be found in it, and the inhabitants generally not knowing anything of the Church, but through the medium of her enemies, were full of prejudice against her; but now I am happy to say, that a becoming seriousness, and attachment to our services is manifested; and from present prospects, I have no doubt but a parish may be organized in a short time."

Little Fort—REV. W. ALLANSON.

"I have lately collected a congregation four miles west of Little Fort where, I trust, good has been done; at least, four communicants have been added, whose daily deportment, I am assured, does credit to their holy profession. Many that attend, and who now express themselves pleased with the services of the Church, never heard an Episcopal clergyman before; and the school-house being too small to accommodate the congregation, it has been suggested to undertake the erection of a small edifice for public worship. What will be done I am not at present able to say. The truth is, there are no less than four places in this station where divine service ought to be held every Sunday, so that another Missionary might be profitably employed."

Mendon—REV. J. SELLWOOD.

"I feel very much disheartened in sending this my semi-annual report of Missionary services. I have nothing of importance to communicate. The past half year has not been marked by any particular interest among my

people in regard to the one thing needful, and I have no increase, either of congregation or communicants, to report. I have been enabled, through God's assistance, to hold divine worship regularly twice every Sunday, either at home or abroad, with the single exception of one Sunday, which I spent in Jacksonville, on the occasion of attending our Diocesan Convention. In the midst of sectarianism, among a people not too friendly disposed to the Church, and fond of novelty and longing for excitement, the calm and sober beauty of our church services is far from being apparent and attractive, and it is, consequently, exceedingly hard work for our Church to make any progress in this village. However, I can clearly trace the hand of the Great Shepherd and Bishop of souls, in bringing me to this place; and, thus far, He has kept me here, and has made me the instrument in His hands of the organization of an Episcopal parish here, and the erection of a very neat little church edifice. The first time I visited this place there was but one Episcopal family in it, the wife since dead, and the gentleman, at present in the Theological Seminary, Gambier, Ohio, preparing for the work of the ministry. I endeavor to preach "the truth as it is in Jesus"—to preach Christ, and Him crucified, as the only hope for sinners—to make known to them the deep depravity of our nature—the justification of the sinner by faith only in the Redeemer—the renewal and sanctification of the soul by the Holy Spirit—the benefit of sacraments to those only who rightly receive them—and the advantages of liturgical services and an apostolic ministry to those only who worship God in spirit and in truth. I also endeavor to guard my people against the sin of schism, by teaching them that Christ, through the ministry of his Apostles, established a church on earth, and that it is the duty of all who profess and call themselves Christians to belong to it. I preach in dependance on the Lord of Hosts, looking to Him for a blessing on my labors. To establish an Episcopal church in this place is a work requiring much patience as well as faith, the ground having been so fully pre-occupied by others before us. It is also a work requiring much Christian prudence and wisdom."

Itinerant—REV. DUDLEY CHASE.

"I have given three Sundays at Tremont, Tazewell Co., in addition to the usual services in this vicinity. Of my tour on Rock River I have given a detailed account. The S. School at Brimfield has increased, and has the benefit of a good Superintendent, who also acts as Lay Reader in my absence. A Bible Class, of 10 adults, has been added, and promises to be useful.

"I have officiated, with scarce any intermission, during the half year, till the month past, when illness has prevented the usual services, and a journey I intended to make, accompanying the Bishop over the ground I lately passed on Rock River.

"On Sunday, 30th July, I preached for my brother, Rev. A. Warner, at Grand de Tour, 80 miles from my residence. He expected to meet his congregation as usual, but was providentially detained. His people, though few at that station, are zealous, and are gathering strength to build a house of worship, without aid from abroad. On Monday I went eight miles to Mt. Morris. Here is a Methodist Seminary, and a village of about 70 dwellings, in a lovely section of prairie land. The farms are numerous, and highly-cultivated. There is a gradual slope from the village for nearly five miles, in every direction. I scarcely expected to find any here who

were members of our fold ; but, on inquiry, was directed to a house where I met with the warmest reception, as a clergyman of the Episcopal Church. A lady from New-Haven, Ct., had married and settled here, and had endeavored to interest her friends in the east in building an Episcopal Church, but so far, without success. I also found two other families of Episcopalians, and in consequence of their earnest request, remained the following day, and preached in the chapel of the Seminary in the afternoon.

"This was the first service of the kind ever held in the village ; I hope it will not be the last. It would be a useful hint to members of our Church removing to the western prairies, if they find themselves in a region out of the pastoral care of a clergyman, to correspond directly with the Bishop of the Diocese, and inform him of their location and wants. The very nature of the Episcopal charge should teach them that they might do this freely, though personally unacquainted with him. Doubtless they would, in all cases, be cheerfully ministered to, otherwise they may be passed over for years, owing to the vastness of our territory.

"After spending the remainder of the week in visiting the Episcopalians in the neighborhood of Rockford, and within eight miles of that town, on Sunday, Aug. 6th, I held service, according to previous notice, in the morning in the Court-house. Congregation about 150. I administered the Lord's Supper to twelve communicants. In the intermission I was asked to go to a certain house, where were a number of Episcopalians, who, living at Byron had heard of the appointment, but arrived too late for morning service. They, however, joined in a request that I would preach in their village on my return, which I promised to do, God willing, on Tuesday, 15th inst. They also, with others, made up a company of about 15 persons, who met me at a private house in the afternoon, where I administered baptism to three children, and made it an occasion of a serious address to all present. At the service, at early candle-lighting, the Court house was full. It was said three hundred were present. I never felt more solemnly the duty of faithfully and earnestly preaching the Gospel of the grace of God, and may we not hope, through His blessing, that the word was not spoken in vain.

"Rockford is well-known as a thriving town, settled by New-Englanders. One cannot repress the sigh, as he reflects on the loss we suffer as a church in leaving so promising a field unoccupied. A clergyman would be eminently successful there, I am persuaded, who would go in the spirit of self-denial, firmly maintaining the principles of the Church, but withal earnestly preaching Christ, and avoiding the spirit of censoriousness, which always drives away rather than invites those who differ from us. But these reflections are, perhaps, amiss in me. I feel myself to be a wanderer—but ministering to these and others in the 'present necessity.' Standing in the midst of an attentive and respectful auditory, of whom I know not the names, and whose faces I may never see again, I can regard them in no other light than as immortal souls for whom Christ died—whose salvation may depend, as God shall will, on the word then spoken in His name ; and thus I must and will labor, believing that to me, at least, the time soon cometh when no man can work."

Rushville—REV. R. J. WALKER.

"A few days after I had forwarded my last semi-annual report to the Secretary in New-York, I left home in good health and in high spirits, for a Missionary tour through one of the counties to the south of Rushville

My intention was, to visit every Episcopal family within its bounds, and to hold services in several of its towns and villages. The last service I held was in a school-house in the woods. The place was crowded to excess; the night was sultry, and I became suffused with perspiration. After the sermon, I was obliged to ride some distance in the night air. During the most of that night, I lay in a burning fever, which was succeeded by a most violent attack of fever and ague. With great difficulty, I reached my home at Rushville during the next week, dejected in mind, and enfeebled in body. The Diocesan Convention assembled at Jacksonville, in the month of June. My health had so much improved, that I was enabled to attend, and take part in its interesting and profitable proceedings. Unfortunately, on my way home, I had to encounter a violent storm of rain. This brought on a relapse, and I was again laid up for some weeks. On my partial recovery, my medical adviser recommended me to take a journey to the East, in order to insure my full restoration to health. I accordingly applied to the Bishop and to the Domestic Committee for three months' leave of absence, and in the beginning of September left Illinois, arriving in New-York on the 22d. The journey, by God's blessing, has been the means of restoring my health in a great measure; but having to make arrangements for bringing my children to this country from Europe, and not having quite got rid of the fever and ague, I feel desirous of removing to the East, during the present winter, and would, therefore, beg most respectfully, to tender my resignation to the Domestic Committee, such resignation to date from the first day of last October."

Michigan.

Homer—REV. D. BARKER.

"There has been no material change in this station since my last report.

"My labors have, as usual, been mostly bestowed on this place.' Morning and evening prayer, with a sermon at each time, on each Lord's-day, with other occasional services, have been performed without interruption.

"The holy communion has been administered regularly once a month. No change has occurred in the number of communicants. And, although there has been no decided improvement in spiritual things, yet the attendance on the services of the Church, and attention to the preached Word, have never been so encouraging as now. I have baptized seven children, married two couple, and performed the burial service twice.

"The parish of St. James, at Albion, nine miles from this place, where I occasionally officiate at a third service on Sunday evenings, are making a noble effort to build themselves a church. They are few and feeble in point of wealth, and have in times past met with many discouragements; but are now exerting every power to erect a commodious church. The foundation is laid, and most of the necessary materials, I believe, are on the spot."

Jonesville and Hillsdale—REV. R. S. ELDER.

"My October Report has been necessarily delayed till the present, on account of the Bishop's visitation to the parishes having not been made till

the 18th instant, when Grace Church, Jonesville, a very neat Gothic edifice, entirely finished, and not one dollar in debt, was consecrated.

"I can very confidently state to the Board, that my charge is in a flourishing condition at present; our congregations in both places are as good now as they have ever been, ranging from 50 persons to 100; the average attendance, about 75.

"Since last Report I have baptized 3 infants and 2 adults, in Grace Church, Jonesville. Nine persons have been confirmed by the Bishop at his last visitation, 5 at Jonesville, and 4 at Hillsdale; 3 of the former added to the communion.

"We still worship in the Methodist House at H., but are in hopes of soon being able to erect a church. I have opened a S. School in Grace Church this fall, and am happy to find it very well attended—average number of scholars about 40.

"We hope the Committee will not forget that we are in need of their aid another year at least, at Hillsdale. This place asks no further aid; and I believe the Committee understands that Hillsdale and not Jonesville, is the Missionary ground—yet it makes very little matter whether both or either are so reported."

Livingston co., (Erington)—REV. A. S. HOLLISTER.

"For the half-year ending the first of October, I have but little to report of an interesting nature. I have fulfilled the duties of the station with as much fidelity as I was able. As usual, the fall season and latter part of the summer, has been sickly. My own family have been, and are yet severe sufferers; but all are spared to me. My own health, by the blessing of Divine Providence, has been uniformly good, and my labors uninterrupted. The congregations, both at Hamburg and Dexter, have kept up tolerably well. At the latter place two members have been received to the communion. The church edifice, which we expected to erect this season, has been deferred to another year, on account of the extreme scarcity of timber, and the impossibility of obtaining brick in time to commence this fall. I confidently expect that the work, now indispensable to the prosperity of the parish, will be undertaken early next spring."

Grosse Isle—REV. RICHARD BURY.

"I think I mentioned in my last report that, with the approval of the Bishop, I had resigned the Rectorship of the parish at Trenton, and commenced a more exclusive Missionary service, with the island as my sphere of duty when at home, and officiating in various other places, as circumstances allowed. The same order is still observed, and therefore, as I have no parochial details to report, I can add nothing particularly new and interesting. It may be well for me to say, however, that at a place called the Scotch Settlement, 9 or 10 miles west of Detroit, and where I officiated last Sunday, in the afternoon, the services of the Church are greatly needed, and desired by many of the people. One of them, whose eldest child I baptized many years since, in St. Paul's Church, Detroit, assured me, that if they had a clergyman resident among them, they could undoubtedly raise a principal part towards his support. A few days since I received a very pressing request from a person at St. Clair, the seat of justice for St. Clair county, about 60 miles north of Detroit, and 10 below

Port Huron, desiring me to spend a Sunday there as early as convenient. In compliance with the same, I have sent an appointment for a week from next Sunday, the 20th after Trinity, which, with the Divine leave, I hope to fulfil. But I might be constantly itinerating, and yet not meet with one-half, or even one-quarter of the demand for Missionary services in this section of the Diocese. Since my last report I have baptized two infants here on the island—interred one adult, the mother of said infants; and solemnized two marriages at my house.”

Eaton Co.—REV. LUMAN FOOTE.

“I once more submit to you a brief report of my labors in the Missionary field, from April last to October 1st, 1848. With the exception of two or three Sundays, when ill health or bad roads and inclement weather prevented, I have celebrated Divine Service and preached twice on each Lord’s day, alternately at this place and Bellevue,—have administered the Communion once and attended two funerals. The attendance of the people at both stations, though sadly limited, has improved; and dark and discouraging as the prospect of doing any permanent good here has hitherto been, it is certainly brightening in some small degree. In performing the services named I have travelled 400 miles.”

Niles—REV. G. B. ENGLE.

“By the blessing of a kind Providence the past six months have passed away without much interruption in the labors of your Missionary. All the Sundays have been devoted, as usual, so far as my labors are concerned, to the benefit of this parish. I have had two attacks of fever, each of which kept me from Church over Sunday. In addition to this, my family have suffered from sickness the past summer more than any former one of the six that we have spent in this place. Four of them, my wife, sister, and two children, were severely sick at the same time. But, though some of them were not expected to recover, God has spared them all, and we are now in good health.

“The parish is still gradually increasing in numbers, and I trust also in spiritual and material strength.”

Intelligence.

MISSIONS IN CALIFORNIA AND OREGON.

*Domestic Committee Rooms, 2 Park Place, }
Monday, 12 Feb., 1849. }*

The following Report from the Sub-Committee was read and accepted, and the Resolutions therein recommended—ADOPTED, and ordered to be forthwith published for general information.

CHARLES H. HALSEY, *General Agent.*

The Committee on Missions in Oregon and California respectfully report as follows—viz : That under the urgent demands of the case arising out of the unprecedented emigration to those distant regions, the Domestic Committee feels that the Church is imperiously called upon to make more enlarged and vigorous efforts in that Missionary field. The Committee have taken early and decided action as it became them to do, limited only by their means. Of this the proofs are clear. At the meeting of the Board of Missions, in June, 1847, even before California was formally annexed to their province, yet in anticipation of that event, the Domestic Committee, through one of its members, obtained from the Board the establishment of San Francisco as a missionary station, and immediately brought the matter before the Church for its practical action. Again, in June, 1848, immediately after the cession to the United States, California was again more solemnly recognized as Missionary ground, under the earnest recommendation of the Committee, and assumed at once by them as a part of their constitutional province—as “lying beyond the bounds of any organized Diocese.” On the very first meeting of the Committee for making appropriations, the sum of \$1000 was set aside out of an almost bankrupt treasury for Missions on that coast. All these facts were spread before the Church, and urged upon its attention with earnest and repeated appeals, both for Missionaries to go out, and for enlarged means for their support. Such appeals were for a long time made in vain; and until the present feverish excitement, but one self-denying Missionary presented himself to accept the Committee’s moderate provision of \$500 salary, and to brave with his family the perils and hardships of an unknown land. This surely can bring no charge of dilatoriness on the Committee, who have faithfully and promptly done their part. Such charge, if it rest anywhere, must be rather on those who, under such a call, held back. But the case of unwillingness, it seems, now no longer exists—either to go or give.

The great question now before the Church, is of the proper action in the premises. The following preamble and resolutions speak the views of the Committee :

WHEREAS, various independent movements under private or parochial management, are now arising in this and some other of our chief cities, with a view to send out Clergymen to California; and WHEREAS it is all important that such movements should be systematically directed, in conformity with the established Missionary organization; and WHEREAS the Domestic Committee is the only body recognized by the general authorities of the Church, as having jurisdiction during the recess of the Board of Missions,—the General Convention having, in express words, committed to it “the *whole* administration of the general Missionary work of the Church”—therefore, RESOLVED,

1. That the number of Missionary stations of the Board be and hereby is enlarged by the addition, in California, of a second Missionary in the town of San Francisco, one at Monterey, one at Los Angeles, and one at Sutter's Fort and the vicinity, and in Oregon, of one at Oregon city, so soon as funds are provided for their support.

2. That the Treasurer be instructed to open special accounts for the above Mission stations, and the Committee will appropriate the funds as designated, to the Missionaries at those stations.

3. That with a view, at the earliest possible period, of placing the Missionary work in those distant regions under its own safe and effective government—the scheme of a “Missionary Bishop's Fund,” amounting to \$20,000, be at once brought before the Church under the sanction of this Committee, the Treasurer directed to open such account, and be with John David Wolfe, Esq., and William H. Aspinwall, Esq., Trustees of the same.

4. That this Committee will take action at the ensuing meeting of the Board of Missions, and in every other canonical way, to hasten the desired result of the establishment of a Bishopric in California.

JOHN MCVICKAR, *Chairman.*

MISSIONS IN CALIFORNIA AND OREGON.

MISSION ROOMS DOM. COM., }
2 Park Place. }

At a stated meeting of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church, held on the 19th Feb., 1849, the Secretary was requested to give publicity to the following :

That the Committee have appointed a second Missionary to California, with a salary of \$500 per annum, whose name is for the present withheld, until he can reply to the Committee.

That the Rev. John L. Ver Mehr, L.L.D., Ph. D., Missionary to San Francisco, with his family, sailed for his destination on the 7th Feb. inst., in the ship *George Washington*. And that the thanks of the Committee, in the name of the Board of Missions, have been tendered to William P. Furniss, Esq., of the city of New-York, for a free passage, including all stores for the voyage, given by him in said ship, to the Missionary, his wife, four children, and nurse.

That the Treasurer is prepared to receive funds for the support of two Missionaries at San Francisco, one at Monterey, one at Los Angeles, and one at Sutter's Fort and vicinity, and one at Oregon City, in Oregon. And that the Committee will proceed to the appointment of Missionaries at all the above stations, as soon as funds are provided for their support.

That it will be necessary to provide funds for the outfit and support of the Missionaries until they reach their place of destination, and can be aided by the residents there. And that the salary of \$500 to each of the Missionaries now appointed, although inadequate, is all the present state of the Treasury will allow.

And the Committee appeal to the churches generally, but with peculiar emphasis and great earnestness to those which have sent forth their members and representatives to that distant region, for funds to carry the above object into effect.

By order of the Committee,

CHAS. H. HALSEY, *Sec'y, &c.*

N. B. The Committee also give notice, that a free passage for two clergymen has been tendered them, by the President and members of an association, expecting to sail in their own vessel, from this port for San Francisco, within the next month.

MANUAL LABOR AND MISSION SCHOOL AMONG THE CHICKASAW INDIANS.

The Domestic Committee give notice, that in behalf of the Board of Missions, they have accepted the proposal made by the Government, at the request of this nation, to establish a Manual Labor and Mission School. And have appropriated funds to cover the expenses of a proper agent, to visit the country, and, in conjunction with the agent of Government and of the Indians, to select suitable grounds for the establishment of the Mission.

That Government offers to advance, at proper periods, \$5,000 towards the erection of the necessary edifices, to appropriate as much land as may be requisite for the Mission, and \$1,000 towards fencing, tilling, and stocking the farm, &c.; and to pay \$50 per annum for each boy actually received, clothed, fed, and educated, at the School—not exceeding 100, nor less than

80 in number, during the year ; and will continue this payment during 20 years.

For the efficient execution of the plan, the Committee believe that the following persons will be requisite, viz. :

1. A Superintendent, and wife. The Superintendent to be a Layman, and, if possible, a Physician.

2. A Clergyman, and wife, as Teachers of the School. He being Chaplain, and having charge of the establishment during the absence of the Superintendent.

3. A young man as Assistant Teacher.

4. A Farmer, and wife.

5. Two females to superintend the wardrobe of the boys, and to aid in household affairs.

6. A Blacksmith ; and

7. A Carpenter.

That the chief expense to the Church, it is believed, will be incurred during the first year, in erecting buildings, and placing the farm under cultivation, which will cause an outlay of \$3,500. And that, with prudent management, this sum can be refunded, and the Mission made to sustain itself, with the aid of the Government appropriation, within six years from its commencement.

The Committee repeat their conviction that this is one of the most favorable opportunities which has ever been presented, to establish Missions among the Indians west of the Mississippi. And they again present the subject, in the hope that it may awaken an interest in the Church, arrest the attention of persons suitable for the enterprise, and draw forth the means necessary for its support.

By order of the Committee.

CHAS. H. HALSEY, *Sec'y and General Agent.*

MISSION TO THE JEWS.

New-York, Feb. 15, 1849.

REV. C. H. HALSEY :

Rev. and Dear Sir—The undersigned, in reviewing his direct Missionary labor among the Jews, since his last report, has great reason to be thankful that it has pleased the Lord not only to stir up the hearts of some of his Ancient People to inquire after the truth of the Gospel, but also to enable him to preach that Gospel, and, as he humbly trusts, in some cases, effectually.

Although he has been privileged to baptize but one convert from Judaism, still he relies upon the assurance “ that the word of the Lord

shall not return void, but shall accomplish that whereunto it was sent." And, that in God's own time, according to his good pleasure, the sower shall reap if he faint not.

The attendance of Jews and proselytes on his ministrations, though small and irregular, affords cause for continued hope, that the time of greater usefulness is not far distant.

Applications for instruction in the Gospel scheme are not unfrequent; Bibles, Prayer-books, and suitable Tracts, are freely distributed, nor are the temporal wants of proselytes and inquirers neglected.

Every one knows, that to the poor Jew the way to Zion lies through a more wild and waste wilderness than the way of most of his Gentile brethren: the Jew has generally to make greater sacrifices, endure severer trials, and is too often seen pressing forward with faltering footsteps, with the cup of trembling in his hand, and the garland of suffering on his brow.

It is with gratitude that your Missionary records the fact, that through the beneficence of not a few members of the Church, he has thus far been enabled to afford at least temporary relief to all who have applied to him. May the God of Abraham, Isaac, and Jacob, look upon his long dispersed Israel, and hasten that blessed day when the veil of darkness shall be rent from the Jewish heart, by the power of his Omnipotent Spirit.

THOMAS COOK,
Missionary to the Jews.

MISSIONS AMONG THE CHICKASAWS—MISSIONS TO CALIFORNIA.—We publish important action by the Domestic Committee during the past month, relating to the above Missions. These subjects demand most serious consideration, and judicious and energetic action. And they present also ample food for reflection at this solemn season, as to the duty of each member of the Church—to do, to give, and to pray, for the success of Missions.

Until the recent gold excitement, but one Missionary offered, and the funds of the Committee would scarce justify an appointment to that distant region. Now ten or fifteen clergymen are known to the Committee, who are willing to go. And some have already gone, depending upon their own means for support.

The Committee, since the last annual meeting of the Board, have kept constantly before the Church the importance of accepting the offer of Government to establish a Mission School among the Chickasaws, and the necessity of receiving funds to enable them to defray the incipient expenses of the enterprise.

The Committee have now resolved to accept the offer, and have notified the Government of their intent to prosecute the Mission, as promptly and energetically as it shall be in their power.

As yet, however, funds are insufficient; and suitable persons for the various departments have not offered. The latter, we believe, can be procured as soon as the Committee can say that funds are provided for their support.

It must not be forgotten that there are now one hundred Missionaries in the Domestic Field, who entered it, relying upon the faith and pledges of the Church, for their support. This is slow in coming. Arrears are difficult to overcome. And the "hope deferred," when they might expect to receive in full their dues, "maketh the heart sick."

Reader, what canst thou do? And what is it, that the Lord requireth of thee?

TO THE MISSIONARIES.—As the season is approaching, (1st April,) when the semi-annual reports, including statistical information, are expected, we earnestly call your attention to the request relating to this subject, made in the April No. of the Spirit of Missions, 1848. It is very important that the form, which is again printed on the cover of this number, should be filled up as accurately as possible. From this source alone very much and very valuable information, to spread before the Board at its Annual Meeting, must be derived.

GOOD FRIDAY COLLECTION.—The Report of the Missionary to the Jews, published in the present number, we trust will remind the members of the Church of the season now approaching, when they have been accustomed to contribute to this object.

THE PUBLISHER of the Spirit of Missions has received the following communication:

“ *Philadelphia*, Feb. 19, 1849.

“ Sir :

“ ‘ Mrs. H——’s subscription to the Spirit of Missions will cease when her year has expired.’ ”

(no signature.)

The Publisher of the Spirit of Missions has a double object in presenting this note. He has no other means of communication with the writer, and he takes the opportunity of respectfully requesting subscribers who would discontinue their subscriptions, to make their notices *sufficient for the pur-*

pose. Mrs. H.'s name is not upon the books at the Publication Office, as residing at Philadelphia. She may be a resident of that city, and receive her numbers from Mr. Graffin, the agent there, in which case the notice above *should have been sent to him.* But if the lady is not a resident of Philadelphia, but is visiting there, and receives her numbers from the publisher, at some other post-office, (which seems to the undersigned more probable,) then it will be perceived that her notice should have stated it—and, also, her full address, since it will hardly do upon the strength of this notice to go through the subscription books, and strike out the subscriptions of all ladies bearing the name of *H—*, nor even of any one at a venture.

Respectfully submitted,

DANIEL DANA, JR.,

Pub. of Sp. Miss.

DEPOSITORY, 20 JOHN-ST. }
New-York, Feb. 21, 1849. }

APPOINTMENTS.—Rev. Joel Ramsdale, to New Albany, Indiana, from Oct. 21, 1848. Rev. W. C. Leach, to Fort Madison, Iowa, from Oct. 1, 1848.

RESIGNATIONS.—The Rev. G. G. Moore, of Covington and Newport, Ky., to take effect April 9, 1849. Rev. W. Presbury, Claiborn Co., Miss., to take effect Dec. 1, 1848.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee, acknowledges the receipt of the following sums from January 15, 1849, to February 15, 1849 :

VERMONT.

East Poultney—St. John's.....	6 50	
Enosburg—Christ.....	1 50	
Fairfax—Christ.....	3 23	
Sheldon—Grace.....	3 50	
Wells—St. Paul's.....	3 00	17 78

RHODE ISLAND.

Bristol—St. Michael's.....	20 64	
Offs. for Pa., \$7 81; for Ill., \$3 73,	16 54	
Johnston—St. Peter's.....	20 00	
Portsmouth—St. Paul's.....	5 65	62 83

CONNECTICUT.

Birmingham—St. James's.....	21 39	
Branford—Trinity.....	20 00	
Canaan—Christ.....	5 00	
Glastenbury—St. Luke's.....	8 50	
Greenwich—Christ Ch. }		
Glenville—Emmanuel Chapel, ½ }	10 00	
Kent—St. Andrew's.....	5 29	
Killingworth—Union Ch.	1 00	

Pomfret—Christ Ch., a thank off. . .	5 00	
Ridgefield—St. Stephen's.....	5 69	
For Bp. Kemper's Mission.....	2 00	
Westhaven—Christ.....	3 00	
Weston—Emmanuel Ch.....	4 00	90 87

NEW-YORK.

Brooklyn—St. John's, to aid in any special effort for Cal.....	35 00	
Cooperstown—Christ Ch.....	10 00	
Hempstead—St. George's.....	4 76	
New Windsor—St. Thomas's.....	14 20	
New-York—Ch. of the Ascension, ½	426 77	
Special for Dom.....	18 00	
For Bp. Mellvaine's dioc.....	50 00	
For the Far West.....	50 00	
Crucifixion.....	32 28	
Eppahany S. S. ½.....	5 70	
Christ Ch.....	115 50	
St. Bartholomew's S. S., for Ill., ½	21 61	
St. Thomas's.....	2 00	
Children's mite box.....	2 00	
Christmas off'gs of a friend, per D. Dana, Jr.....	5 00	
Plattsburgh—Trinity.....	14 21	
Poughkeepsie—Christ Ch.....	8 28	
Rye—Christ Ch.....	27 25	
Troy—Ch. of the H. ly Cross.....	50 00	
White Plains—Grace Ch.....	10 00	

WESTERN NEW-YORK.

Angelica—St. Paul's.....	5 00	
Auburn—St. Peter's.....	11 00	
Batavia—St. James's.....	9 76	
Bath—St. Thomas's.....	8 61	
Buffalo—St. Paul's.....	43 29	
Trinity.....	40 00	
Binghampton—Christ Ch.....	3 00	
Ladies' Sewing Society.....	7 00	
Five Ladies.....	11 00	
Constantine—Trinity.....	3 00	
Corning—Christ Ch.....	1 00	
Elmira—Trinity.....	3 00	
Genesee—St. Michael's.....	6 75	
Geneva—Trinity.....	23 50	
" For Mendon, Ill.....	10 00	
Ithaca—St. John's.....	9 37	
" A member.....	5 00	
Leroy—St. Mark's.....	12 00	
Lockport—Grace Ch.....	10 50	
Lowville—Trinity.....	3 88	
Lyons—Grace Ch.....	9 98	
Manlius—Christ Ch.....	5 09	
New Berlin—St. Andrew's.....	5 00	
Oswego—St. Paul's.....	13 00	
Oxford—St. Paul's.....	32 00	
Rome—Zion.....	4 00	
Skaneateles—St. James's.....	29 00	
Syracuse—St. James's.....	3 60	
St. Paul's.....	22 00	
Utica—Grace Ch.....	32 25	
Trinity.....	15 14	
" A communicant.....	3 00	
Anonymous.....	2 00	
L. G., a thank offering for Bishop Kemper's jurisdiction.....	5 00	
A Friend, by Bp. De Lancey.....	10 00	416 72

NEW-JERSEY.

Elizabethtown—St. John's.....	1 00	
Haddonsfield—Grace Ch.....	4 00	
Hoboken—St. Paul's.....	10 77	
Jersey City—St. Matthew's, Christ- mas off. of a class in S. S.....	2 60	
Lambertville—St. Andrews }		
Flemington—Calvary Ch.....	6 55	
Alexandria—St. Thomas's }		
Morristown—Trinity.....	11 50	
Spotswood—St. Peter's.....	3 55	39 97

PENNSYLVANIA.

Bristol—St. James's, for a faithful & needy Missionary, to be desig- nated by the Bp. of Ky.....	15 00	
Brownsville—Christ Ch.....	40 00	
Lewiston—St. Mark's.....	10 00	
Philadelphia—Christ Ch.....	200 00	265 00

DELAWARE.

Newark—St. Thomas's, for Bp. Free- man's jurisdiction.....	5 00	
Wilmington—St. Andrew's, Christ- mas offgs. S. S. for Fort Smith, Arkansas.....	10 00	15 00

MARYLAND.

Anne Arundel Co.—Severn pa.....	2 75	
Baltimore—Mt. Calvary Ch., for Bp. Kemper's Mission.....	7 50	
Do. S. S.....	1 75	
St. Luke's.....	12 17	
*St. Paul's.....	145 31	
*St. Peter's.....	200 00	
Baltimore Co. Huntingdam—St. John's	7 86	
St. James's.....	10 00	
Charles Co.—Durham pa.....	10 00	
Elkridge—Grace Ch.....	4 50	
Georgetown, D. C.—St. John's.....	25 00	
Prince George, and Charles Co.—St. John's parish, ½.....	15 00	

Washington Co.—Coll. of St. James, off. of the Chapel of St. James.....	25 00	
Westminster—Ascension parish.....	1 96	
Holy Trinity.....	7 12	
Rev. R. W. Goldsborough, ½.....	5 00	
From a Lady.....	5 00	140 61

VIRGINIA.

Bedford Co.—St. Stephen's.....	15 00	
Bottetourt parish.....	30 00	
Fort Monroe—Centurion Ch. for Cal.....	50 00	
Orange—St. Thomas's, ½.....	9 26	
Richmond—Monumental.....	60 92	165 18

NORTH CAROLINA.

Edenton—St. Paul's.....	23 00	
Elizabeth City—Christ Ch.....	8 00	31 00

SOUTH CAROLINA.

Charleston—Mo. Miss. Lee.....	4 14	
St. Paul's.....	61 44	
St. Philip's, for Bp. Kemper's jurisdiction.....	43 00	
Do. for Bp. Freeman's.....	44 00	
St. Stephen's Chapel.....	25 00	
Christ Ch. Parish.....	11 00	
Church at Claremont.....	10 31	
Columbia—Trinity.....	30 00	
St. Stephen's and Upper St. John's.....	58 00	
Upper St. John's—A friend to Miss. A friend to Domestic Missions.....	50 00	361 89

GEORGIA.

Columbus—Trinity.....	100 00	
Savannah—St. John's.....	63 91	163 91

FLORIDA.

Jacksonville—A lady, Epiphany offg. for Western Missions.....	39 00	
Tallahassee—St. John's.....	25 75	64 75

ALABAMA.

Montgomery—St. John's.....	30 00	
Selma—St. Paul's.....	25 00	55 00

TENNESSEE.

Ashwood—St. John's.....	40 00	
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KENTUCKY.

Frankfort—Ascension Ch., thank off. of a member.....	6 00	
Louisville—St. Matthew's.....	14 75	20 75

OHIO.

Cincinnati—St. Paul's, from a Com. for Cal.....	10 00	
" Sunday School, ½.....	15 75	
Zanesville—H. W. L.....	1 50	27 25

INDIANA.

Jeffersonville.....	5 00	
La Fayette—St. John's.....	15 00	
Point Commerce.....	3 44	
Richmond—St. Paul's.....	3 00	
Terre Haute—St. Stephen's.....	7 60	34 04

ILLINOIS.

Alton—St. Paul's.....	10 00	
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MISSOURI.

St. Louis—St. Paul's.....	20 00	
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ARKANSAS.

Fort Gibson—Offerings.....	5 00	
Fort Smith—All Saints.....	50 00	55 00

MISCELLANEOUS.

Donation from a Friend.....	1 00	
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Total.....\$2909 24

(Total since June 15th, 1848\$18,027 10

* In the acknowledgment of last month these sums were both credited to St. Paul's, instead of being divided between the two parishes, as now.

FOREIGN.

MISSIONARY CORRESPONDENCE.

Africa.

THE following communication, from the Rev. J. Payne, has already appeared in one of our religious journals, the *Calendar*. To give it more extended circulation, and to preserve it for future reference, we make room for it in our columns.

“ *Cavalla, near Cape Palmas,* }
West Africa, July 20, 1848. }

“ RT. REV. T. C. BROWNELL, Bishop of the Prot. Epis. Church in the Diocese of Connecticut.

“ RT. REV. AND DEAR SIR :

“ The object for which I write to you, and my apology for so doing, will, it is hoped, sufficiently appear in the following pages.

“ The fact that the Protestant Episcopal Church in the U. S. A., of which you are one of the Chief Shepherds, and I am an unworthy minister, has, in her highest capacity, recognized, and, by her contributions and labors, sustained, for twelve years, a Mission in Western Africa, obviously evinces a serious wish and purpose to bear some humble part in evangelizing this great continent.

“ While, however, thus much is manifest, it has ever been to me a source of regret—only increased by growing observation and experience—that the plan and conduct of this and other foreign missions of the Church, have never sufficiently engaged the attention of those best qualified to advise and direct. In primitive times Apostles certainly took the lead in planting the Gospel standard amongst the heathen, and in watching over and building up the infant churches gathered through their instrumentality. But in our day, this most important work has been left to young men, fresh from their theological studies, without worldly or ministerial experience. In the case of this Mission, but for the unexpected offer of the services of the Rev. Dr. Savage, who, to a medical profession, united more age than the rest, its interests would have been entrusted entirely to the discretion and indiscretion of two young deacons.

“ Even, however, in the absence of apostolic example, it would appear to be sufficiently evident, that, in the work of spreading successfully the Gospel in the various fields to which the Church has sent her ministers, there is ample scope for the exercise of the maturest judgment, the ripest experience, as well as wisest and most vigorous action. In Greece, in Turkey,

in China and Africa, how widely different are the fields of labor, and, consequently, how different the agencies and instruments requisite to their most successful cultivation! And yet, Rt. Rev. Sir, is it not true that the peculiar features of the Missions in each of these countries have been the result of the peculiar views and plans of the Missionaries employed in them, rather than of the Church which sends them?

"What has been the effect of this system on other Missions it is not for me, of course, to judge. I would fain hope that the superior wisdom of brethren connected with them, has saved *these* from the consequences naturally resulting from it. But in this Mission, while we have much reason for devout gratitude, in the measure of success vouchsafed to it, I am well persuaded that its operations have been rendered less efficient by the cause just adverted to. Nor is it with any feelings of complacency, either as regards myself or the Church, whose minister I am, that, after eleven years' service in the field, I feel it necessary to call your attention to measures, which appear to me necessary to the success and permanence of the African Mission.

"As before observed, it appears reasonable, that the plan of Missionary effort should be modified by the peculiarities of the people whom it is designed to affect. Were I a Missionary in China, I should be strongly inclined, like Gutzlaff, to go down at once amongst the people, acquire their language, spread the Gospel in it, gather around me disciples, and from these, properly called and authorized, of course, select and send forth laborers to preach and distribute the word of life. Now, the people are educated—literary, and therefore ripe for their plan of operations, just as were the Jews, Romans, and Greeks, in apostolic times. And, therefore, instruction in the faith of the Gospel, and the influences of the Holy Spirit, would seem alone wanting to raise up, from the present generation of Chinese, Apostles, Evangelists, Pastors, and Teachers.

"Here, the materials to be operated upon are entirely different. The natives of the west coast of Africa, are not only deeply sunk in vice and superstition, but they have no written language, and, of course, no books—no schools. To raise them from such degradation must be the work of generations. I would not limit the power of God, which I pray daily may be manifested in the conversion of the adult population, while I pray, preach and labor for this end. But, guided by the light of the past, all intelligent minds must agree that the moral renovation of such a people involves a long, systematic, and toilsome work. The language must be reduced to writing, schools established, the Word of God and other religious books translated, and distributed, e'er the blessings of Christianity can be permanently secured to these people. It is obvious that, in order to the accomplishment of these objects, an adequate supply of well-qualified Ministers and Teachers must be provided. And the important question arises, whence are these to be obtained?

"Will the Church in the United States furnish them? I think that facts show that she will not. During the twelve years of this Mission's existence, *twenty* white laborers, male and female, have been connected with it. Of these, there remain in the field, at the present moment, myself, the only clergyman, with my wife and Dr. Perkins, making *three in all!* Some have died, and others have withdrawn on account of ill health, or different reasons. But as these causes are likely to be permanent, it is proper to judge of the future by the past, which fully sustains the opinion just expres-

sed, that the wants of the Mission are not to be supplied from the Church at home.

“There appears to me to be quite a little prospect of an *immediate* supply of suitable *native* agents. The view has been expressed, that in China, such an agency may reasonably be hoped for, from the present generation. But this is based upon the idea, that the Chinese are the Romans of existing Heathendom. However this may be, it is very certain that the *people of India* are very much superior to those of Africa. And yet, after generations of Missionary toil, what is the result, so far as an adequate supply of Superintendents and Clergymen is concerned? In one of his communications, written, I think, in 1846, Bishop Wilson of Calcutta declared his conviction, that from *future generations* alone, was there any reasonable hope of obtaining a competent native agency for that field. ‘A fortiori,’ there is *less* prospect here.

“There remains but one other source to which we can look for suitable instruments to sustain this Mission. And this, in the Providence of God, is immediately at hand. It is the American Colony, within whose bounds our operations are confined. To some it may appear unaccountable that the same advantage should not raise to a like standard the heathen and the Christian child. But not so to those who have carefully observed the gradual steps by which barbarous nations advance to Christian civilization. The process resembles that by which infancy attains to the maturity of manhood. It has its childhood and its youth, with all attending imperfections; and as it is only *men* who are qualified to be guides and instructors, so it is found that heathen nations, even after they have been converted, must pass through their childhood and youth, before they furnish characters of sufficient maturity to be entrusted with their spiritual care. Now the Americo-African Colonists having been long living under the influences of Christian civilization, have passed through the stages of childhood and youth. They are struggling rapidly into *manhood*. With all the disadvantages to which their social condition subjected them in the U. S., they are, to say the least, a century in advance of their heathen neighbors. Moreover, by constitution they are adapted to the climate, and what is of still greater consequence, here is their and their children’s *home*. The latter will grow up here, and by constant intercourse with the natives, become perfectly familiar with their languages and customs. Now it is from amongst these children that I would have the Church train up her teachers and ministers for Africa. Colonists already fill every civil office in Liberia, the higher ones, most ably; why should they not also, in time, fill all in the Church?

“Perfectly satisfied of the practicability of this scheme myself, both from observation and partial experiment in our Mission, in a communication to the Foreign Committee, published in the March No. of the Spirit of Missions for this year, to which you are respectfully referred, I proposed for their consideration, the propriety of our opening, as soon as practicable, at Mt. Vaughan, a High School, or Seminary, for the exclusive purpose of training Colonist youths for Teachers, Superintendents of Schools, and Clergymen in the Mission. They were pleased to express their concurrence in my views, and their disposition to put it in our power to carry the proposed plan into execution, as soon as circumstances would permit. In order, however, to this, there are two pre-requisites, and it is to these, Rt. Rev. Sir, that it is the special object of this communication to call your attention.

“*First*. It is necessary that scholarships shall be created in the United

States, for the purpose of supporting these youths while in the Seminary, and (provided a place be obtained for them) for a short time afterwards, at some institution at home.

“*Second.* That arrangement shall be made for completing their educations at some College in the United States. The necessity of the first of these provisions results from the manner in which the Missions of the Church, and especially the African Mission, has been supported. The general contributions have been barely sufficient to support the Missionaries and to defray the contingent expenses of the Mission, while the scholarships raised have been all those of twenty dollars each, and designed exclusively for natives. The expense of maintaining Colonist youths in the Seminary will be, of course, much greater than that required for natives, though, on comparison, it will appear somewhat small to what is necessary for beneficiaries in the United States. The average amount for each scholar, while in the Seminary, need not exceed \$150. In the event of an arrangement being made for their spending two or more years in the United States, a larger amount would, of course, be necessary. But if what has been said of the importance of the instrumentality proposed here to be raised up, be correct, would it not be wisdom and true economy, for some of the friends of the African Mission, who now support candidates for the ministry, to apply their benefactions to this purpose? May I, Rt. Rev. Sir, commend this project to your most serious consideration?

“The propriety of the second measure recommended, may not, perhaps, at first view be quite so apparent. It is a very common, but, as I hope to show, a very erroneous opinion, that in a state of low morals, and intellectual attainments, the most limited qualifications are all that is requisite in those appointed to elevate and instruct. Hence the idea, that the most inferior instruments answer well enough for Africa. Fatal mistake! It might convince those entertaining it, of the incorrectness of this view, to reflect that, whether we regard the physical, intellectual or moral world, it is in the difficulties overcome, that the highest talents have been most effectually developed and remarkably displayed. Where has science achieved her proudest triumph? Has it not been where nature has opposed her most formidable obstacles? What were the circumstances, characters and condition of things, which called forth, and most strikingly displayed, the moral and intellectual grandeur of Hannah More; of Wilberforce; of Howard, and others? And where have the noblest powers of our nature shone more brightly than in those numerous systems and plans, by (I quote with reverence) ‘the *blind* receive their sight, and the *lame* walk—and the *deaf* hear,’ and the *dumb* speak?

“But the incorrectness of the opinion which I am combating may be shown by a test, within the reach of every one. Where is there uniformly the most perfect absence of all desire for knowledge and improvements? Is it not where there is the greatest ignorance and degradation? Proofs of this may be found in every Christian country; but, perhaps the most striking are presented by the heathen in general, and particularly those of Africa. These appear to manifest no interest in anything beyond their small tribe, or such relations as grow out of the intercourse with others necessary to supply the wants of nature. They are perfectly satisfied with the knowledge derived from their fathers, and to be the greatest man in the little village in which he lives, is the highest object of any one’s ambition.

“Now, as you are aware, most of the Colonists come to this country without the first rudiments of an education. This is no reflection on them,

for it is the result of circumstances, over which they had no control. It is only referred to because of its influence on the general state of education in the Colony. That influence is naturally and necessarily a depressing one. Parents cannot feel much interest in securing to their children advantages which they have never known or appreciated themselves; and children have little motive to improvement, when the lowest attainments elevate them above the general mass. It is just what might be expected, under the circumstances, that the rising generation should, as they actually do, rest satisfied, with the mere elements of education. What is the remedy for this state of things? Obviously, the creation of such a standard as will have a tendency to excite the desire for, and call forth the effort necessary to obtain more thorough education. But if it is to be effected through Colonists, (which is the only feasible plan,) those designed to be the instruments, in order to be qualified for their work, must be placed in circumstances calculated to elevate their standard of attainment, and to move them to exertion. Such circumstances do not at present exist in Africa. There are, it is true, a few men at Cape Palmas, and in the other Colonies, who have received liberal, some of them Collegiate educations, in the United States; and their influence, so far as it goes, is of the right sort. But their number is too small to create a public sentiment. This is, as before stated, far from elevating; and when to this is added the influence of daily intercourse with a teeming heathen population, in and around the Colony, and that of an enervating climate, I trust you will see sufficient reason for my second proposition.

"In reflecting upon all the bearings of the subject, it has appeared to me that Trinity College, Hartford, is the place, at which there is most prospect of making the desired arrangement. Your past interest in the cause of Africa, the fact that Mr. Hanson was enabled to complete his studies at Hartford, the location and entirely Episcopal character of Trinity College, are the considerations which have led me to this conclusion, and which I now offer, Rt. Rev. Sir, as my apology for submitting this matter for your consideration in the premises. If, however, you, or other friends approving of the plan, shall effect an arrangement at some more suitable place, the end being attained, I shall be happy. Considering, however, that many Colleges of our country have received, and blessed with their privileges, colored persons, from time to time, it will be humiliating indeed, that no arrangement should be made in our Church for so humane, and, at the same time, so important an object.

"Praying that the Holy Spirit may guide you, and all others who may be concerned in this matter, I remain, Rt. Rev. and Dear Sir, very respectfully,

Yours, &c.

"J. PAYNE."

Constantinople.

REPORT OF RT. REV. HORATIO SOUTHGATE, D. D.—(*Continued from page 20.*)

July 23d.—I have never been in the habit of reporting conversations. They require too much time and detail for the limits which I am obliged to keep in my reports. But they might often be of service for illustrating the state of the Eastern mind; and as the conversations themselves are of real

importance in one's own labors in this country, (where personal influence is peculiarly a means of usefulness,) so it would appear that they ought occasionally to be noted. I have now in mind one which I had to-day with an individual who is perhaps the first in position and influence among the Christians of this country. I have seen him two or three times before, in my visits in the city, but have never had the opportunity of so long and free an interview with him as to-day. He is a man of excellent understanding, and, for a layman, uncommonly well-read in theological matters. He came and spent six long hours with me in almost constant conversation on religious and ecclesiastical matters. To go through the whole would be impossible; I will mention only a few of the topics: Protestantism, Romanism, the Anglican Church, the Faith of the Gospel, the Creed, Invocation of Saints, Picture Worship, the Wants of the Eastern Christians, &c. These were the leading subjects. A specimen of our conversation upon one or two of them must suffice.

He said that he believed it justifiable to call upon departed saints to add their prayers to God for us, not as if they had any power in themselves, nor as if it were obligatory, but only as being favorites of God our Heavenly King, whose petitions for us would meet with acceptance. To this I replied, that the practice had no warrant in Scripture—(he quoted Rev. vi. 10, but it was easy to show that that was not applicable;)—that it must be dangerous among the common people, who are the mass, as they would pervert it to an unwarrantable dependence on the saints, and that there could be no assurance of the saints' hearing us without ascribing to them divine attributes. From this he shrunk, and said that they were only our brethren; but as when approaching an earthly king, we rather address him through those who stand nearest his throne, and do not venture to come ourselves into his presence, so might we, feeling our unworthiness before the Lord of Heaven and earth, address him through those who minister in his divine temple, and worship him ever with an accepted worship. To this I replied, that the same argument would make it necessary to direct our prayers only to the saints, whereas he acknowledged they were always to be addressed to God, and that it was only allowable, amidst these petitions to the Deity, occasionally to invite the saints to add their prayers to secure the acceptance of ours; that the view of God, which his similitude implied, involved an entire misconception of the relation in which Christians stand to the Divine Being; that He is not only our King but our Father, to whom we may approach with the confidence and freedom of children, who calls upon us to do so, whose ears are ever open to our requests, and that to clothe him with the terrors of distant majesty, with none of the endearing relations of paternal love, was to misinterpret his character altogether, and to make him a tyrant instead of a Father. With this he seemed moved, and acknowledged that that was the true light in which to regard God. We then passed to other things.

On the subject of the Anglican Church, he said he knew nothing; he had always understood that the English were infidels. I then showed him the Prayer Book, which we now have happily in almost every Oriental language. He was surprised and delighted with it; had never seen or heard of it, and would not have believed that such a book and such a religion as it represented existed among the English. We took it from the beginning, from the very title-page, and went over it in order as far as the Service for Confirmation. He commented as we went along, in a tone of great pleasure, excepting now and then a touch of criticism. I remember two instances of the latter; first, at the Creed. He read it with delight at

finding the Nicene Creed in the English Prayer Book, and before he had finished it was passing on to something else; but I thought it right to point out to him the Double Procession of the Holy Ghost. He stopped short with astonishment, and expressed his surprise that we who professed to adhere so strictly to the Gospel, should have added so openly to the words of Christ, "The Spirit of Truth which proceedeth *from the Father*." (John xv. 26) This was against our own principles; and moreover, it was Popery—none but the Latin Church acknowledged the Procession from the Son. This led to a discussion, of course, but without much effect. To state such a doctrine, contrary, as he thought, to the express definition of Scripture, and to put it in the Creed, the common heritage of the Universal Church, was, he deemed it, inexcusable. One must know the sensitiveness of the Oriental Christians on this point, arising from its having been for centuries the theme of incessant contests with the Romanists, to understand how it affects them. It must be put out of the Creed; there is no alternative, they say. I never could move them an inch upon the subject.

The other criticism was of less importance. On the Catechism, in the answer to the question, "What are the benefits whereof we are partakers" in the Sacrament of the Lord's Supper?" he thought the benefits were inadequately stated; that there should be a distinct recognition of the forgiveness of sin on true repentance, &c. This led to some interesting conversation on the nature and benefits of this Sacrament, the due preparation for it, &c.; but I have not time or room to detail it here.

On the whole, the interview was most pleasant, and I hope profitable. Our differences were discussed in the kindly spirit that I would ever cherish towards a Christian brother. Our agreements were recognised with the joy that one feels at seeing himself in unity with another who bears the Christian name. He asked me for the loan of a copy of the Prayer Book, that he might study it attentively at home. I gave him one, and we parted, with many expressions of thanks on his part for the "new things which he had learned to-day."

July 26th.—Called on two of the clergy in the city. I will not so soon again report conversations, but will mention an incident connected with one of them, (the Rector of a city church,) which recurs to me at the moment. He had just preached, at the time of one of my visits to him, a lecture for the Feast of the Purification, of which he gave me some account. He said that he had dwelt upon the narrative of the event which the day commemorated, (a very common mode among the Eastern clergy on such occasions,) and that he had applied it spiritually to his audience. I asked how this was done, and he answered in words of which I still retain the substance: "I said to them—'Would you, like Simeon, be admitted to the high honor of receiving into your arms the child Jesus? Would you esteem it an unspeakable privilege and joy to do so? This may be. Though you see him not with your mortal eye, you may still behold him with the eye of faith; and though you cannot embrace him with the arms of your body, you may embrace him with the arms of your soul. He is here as really present as he was in the temple of the Jews. You may embrace him by faith as truly as old Simeon did visibly. Receive him, then, as here with you. Embrace him now, as your Saviour; so shall there be to you a more glorious presence in this temple of God than there was to the Jews on the day that we commemorate.'" The simplicity of his words and the solemnity of his manner in repeating them, made an impression on my mind which has never been forgotten. He is one of the

best preachers in the city, and he delivers truths which it is refreshing to hear amidst the general indifference. Things are waxing worse and worse. Infidelity, and open disregard of all religion, are increasing dreadfully, both here and throughout Turkey, and every thing seems to betoken a time not far distant, when the foundations will be thrown down and the enemy will come in like a flood. At such an hour, it is consoling to see some who hold the truth not in unfaithfulness—some who witness to it in sincerity; and I will confess it is to me a more pleasant sight to behold even the ignorant though sincere devotion of those who practise faithfully the outward duties of religion, than the rash, God-denying philosophy of others, who esteem themselves freed from the bondage of superstition. "It is better," says Hooker, "to be superstitious than profane."

These thoughts bring to my mind an event which occurred yesterday. Two Armenian friends came to complain of a third, who is in the habit of going to church without joining in the worship of the people, and who sometimes amuses himself while others pray. He is one who is under my influence, and who is known to be so. This, they thought, would have a bad effect; it would be imputed to me; and they had therefore come to represent the matter. I had a long discussion with them on the subject of "Protestantism," of which, they said, "such behavior is regarded among us as the certain sign." True, there is much of such Protestantism, and worse here; but it is not, I believe, justly attributable to any to whom the name of "Protestant" properly belongs. Still, there are those who look upon the infidel spirit as the peculiar and legitimate offspring of Protestantism, and unhappily the name is adopted by many who have no other title to it than their disregard of all religion—their superiority, as they term it, to such ignoble prejudices. Thus, "Protestantism" has become synonymous with "Infidelity," and to avow the first is nothing else, in common estimation, than to acknowledge the second. The number of those who have taken the name, and yet are sincere Christians, (of whom I have no doubt there are some,) is so small, that the infidel majority who claim it will, I fear, give its distinctive character to Oriental Protestantism in all coming time. That this is a disadvantage, must be freely acknowledged. That it is a peculiar disadvantage to us, who bear the name of "Protestant" on our very banner, I am not disposed to deny. It has cost me more trouble than anything else, and I cannot but say it is unfortunate for us in the East that we have such a name. At the same time, I must not be so misunderstood as to have it supposed that I now object to our title in itself, or as rightly explained. I wish only, in all honesty, to say what is for us and what is against us, and I do not hesitate to announce as the chief of our disadvantages that we bear a name which, in the East, must be understood to mark us as a company of infidels. It is unfortunate, but I do not think it an insuperable difficulty where a right understanding of the term is had. Still I am bound to tell the truth, and to let the Church know what her true position and dangers are; and if I do it at the risk of some misunderstanding, I can only hope that those who judge charitably will not misinterpret.

Church Missionary Society.

JUBILEE MEETING.

THE following papers, in reference to the Jubilee Meeting of the Church Missionary Society, are referred to in Rev. Mr. Hill's letter of Dec. 20th, under the head of Intelligence in the present number :—

Copy of the Circular Letter read and adopted by the Jubilee Meeting of the Church Missionary Society, on the 2d November, 1848.

To our much loved Brethren in the Lord Jesus Christ, gathered out from among the Heathen and Mahomedans, and others in Africa, the Mediterranean, India, Ceylon, China, New-Zealand, the West Indies, and North-west America ;—the Church Missionary Society sends peace in the name of the Lord.

DEAR BRETHREN :

It has pleased God, in His great goodness, to call you out of darkness into light, and to bring you from the bondage of Satan into the fold of His dear Son through our instrumentality. For this we humbly praise and adore our Heavenly Father, and to Him alone be all the glory. He alone is worthy. Our fathers were once, as you and your fathers—bowing down to dumb idols, “ without God, and without Christ, and without hope. But God has long since given to our fathers the knowledge of the Gospel, and they have told us, their children, the same ; and we, thus knowing the love of Christ, have desired that His name and His salvation may be published through the whole world. God has in part fulfilled our desires, and Missionaries have gone forth from us with love and pity in their hearts, giving themselves to the work, and not counting their lives dear to them, so that they might exalt that Saviour who was precious to them, and win souls to Him, who should be his portion and inheritance and joy for ever and ever !

Blessed be God's holy name, that the labors and sufferings and prayers of His servants have not been in vain. Many are the spirits of just men made perfect, now with Christ, who were once dead in trespasses and sins, but who received the Word of God, which they heard of our Missionaries, with joy of the Holy Ghost, who wrought effectually in them, and by whom they were sanctified. And you, beloved brethren, are living witnesses of the faithfulness of that gracious Saviour, who, when He bid His servants go forth to all the world to preach the Gospel to every creature, gave them His sure word of promise—“ Lo ! I am with you always, even to the end of the world.” It is God who hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth : ye are God's husbandry—ye are God's building ; you and we are those “ other sheep ” whom our Shepherd declared He must bring. The Father gave us to him ; He laid down His life for us ; He purchased us with His blood ; He gives us eternal life.

How wonderful and how glorious is the work of God ! We have never seen each other face to face. Some of us are living in the farther North and some in the farthest South, some in the East and some in the West—the children of Ham, and Shem and Japheth. Our countries, languages, climate, complexion, habits,—all different ; yet members of one body—quickened by one spirit ; called in one hope of our calling ; having

"one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in us all." Could we meet together on the earth, we should all have to tell the same history and make the same confession, how "in us, that is, our flesh, dwelleth no good thing;" how we have found Jesus Christ all-sufficient, and the Holy Ghost the sanctifier of us all. We are persuaded that (through grace alone) we should be able to bear witness to each other; that "the secret of the Lord is with them that fear Him, and He will show them His Covenant."

We, as elder brethren, thus address you, the younger, at this our jubilee season, that our hearts may be comforted by the consideration of the mutual faith, both of you and us, and that we may testify of the Grace of God our Saviour. We trust that *yesterday*, in the midst of the abounding wickedness of these last days, and the confusion that is spread among the nations, one continued sound of especial supplications and thanksgivings and praises ascended to the Throne of God and the Lamb, as the sun arose successively on our different Missions and ourselves; that the earth, in the midst of desolation, was encompassed with the crown of the jubilee adorations of the elder and younger brethren; and that God has mercifully accepted the sacrifice through His dear Son, and will give us His blessing.

And now, speaking from this our assembly to all of you in different parts of the world, we desire to assure you of our brotherly love and care for you, our joy over you in the Lord, and our prayer to God for you, that "we may provoke you to love and to good works." Partakers with you of the grace of God, we entreat you to remember that God has called you out of darkness into His marvellous light, that you may show forth his praises by having your conversation honest among your Heathen and Mohammedan fellow-countrymen and neighbors; "that if it be that they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God," whose will it is that "with well-doing ye put to silence the ignorance of foolish men." And if you suffer persecution, remember the words of the Apostle—"If, when ye do well and suffer for it, ye take it patiently, this is acceptable with God; for even thereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow His steps."

One thing further we desire to impress upon your minds, viz.: that on each individual of us is laid the responsibility of endeavoring to win souls to Christ. We hope, therefore, that you think of, speak to, and pray for those in your own families, villages, towns and neighborhoods, who are still far from God; that you are not content to leave them alone, but that with a holy jealousy for that God who "will not give His glory to another, neither His praise to graven images,"—with a love that "seeketh not her own, rejoiceth not in iniquity, but rejoiceth in the truth, and with a tenderness that "beholdeth the transgressors and is grieved because they keep not God's word," you endeavor to persuade them to follow Christ, remembering that it is written by St. James, that he which converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins." And again, it is recorded by the Prophet Daniel, that "they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever."

And now, brethren, let us remember that "the time is short;" that "the Lord is at hand;" and that the sure word of promise is, that "them which sleep in Jesus, will God bring with Him;" and that "they which are alive and remain (unto His coming) shall be caught up together with them in the clouds to meet the Lord in the air." Let us therefore keep our loins

girded and our lamps burning, and ourselves as men who are waiting for their Lord, that when he cometh and knocketh, we may open to him immediately. *O, blessed hour*, when Jesus shall come again! when, if we continue in the faith grounded and settled, He will present us holy and unblameable and unreprouable in his sight, and you and all your missionaries, "whose joy and crown of rejoicing ye are;" and we and all the redeemed of the Lord shall "meet around the Throne of the Lamb, and be for ever with the Lord!"

Finally, beloved brethren in the Lord, we pray to the Lord for you that He may "make you to increase and abound in love, one toward another, and toward all men, even as we do toward you: to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints."

We are your affectionate friends and brethren in the Lord,
(Signed) CHICHESTER, *President*.

H. VENN,
J. TUCKER, } *Secretaries C. M. Soc.*
H. STRAITH, }

REV. F. A. HILDNER:

CHURCH MISSIONARY HOUSE, Nov. 22d, 1848.

DEAR MR. HILDNER,—1. We send you by this mail a copy of a letter addressed to our native converts in all our Missions throughout the world, adopted at the general Jubilee Meeting of our Society, held at Exeter Hall on Thursday, the 2d inst. We trust that it will be not only acceptable to the converts, and the missionaries under whom they have been gathered into the fold, or by whom they are now fed, but will serve to quicken them to a more earnest seeking after God.

2. We shall be looking with much hope and interest to the accounts of the celebration of our Jubilee by all connected with us at the different stations of the Society, as well as by the members of the Christian community at large.

3. With us it has been a season such as none can forget; and the remembrance of it must ever awaken in our hearts, we hope, past songs of praise and thanksgivings to our most merciful God and Father.

In the desire that you should participate in our joys, we will recount to you some of what appear to us mercies to be more especially noticed, and particulars which you will be most interested in hearing.

4. We have been greatly impressed with *the unanimity of feeling* on the part of the members of the Society, and the intermission of all opposition, and the interest apparently felt by those to whom we should not have looked for sympathy. At first, when the Jubilee was decided upon, many had doubts and apprehensions; some were afraid that there would be but little response through the country; some were slow to perceive the nature of it; and many feared lest it should be regarded as a mere plan for raising money. But none of these things have come to pass; from every place we have received but one account. It has been, both in London and throughout the country, a season in which, we humbly hope, God was especially present with us. We trust that His great name has been exalted, and not Man's. All bear witness to the spirit of prayer and praise, and humiliation and solemn holy joy pervading the meetings and services, such as has never been experienced before. Many have joined us who had held back before.

Services were held on Wednesday, November 1st, in churches where we could have but little expected them; and new Associations are formed, or

are about to be formed, in many places. It will be impossible for us to give you details to any extent. We may just state that at York, the Archbishop preached to a large congregation in the cathedral, and presided at a meeting surrounded by a hundred of his clergy. At Winchester, Salisbury, Chester, &c., the several Bishops preached in their cathedrals. At Oxford, the Bishop preached before the University, to a crowded congregation, and a deeply interesting meeting was held on the following Monday. At Cambridge, there was an early communion, of which 233 partook, and a crowded meeting was held in the evening. There were sermons also in the churches on the preceding Sunday. At Birmingham, Bath, Bristol, &c., the same spirit was manifested, as also in the villages. The enclosed Prospectus will show you how the week was observed in London as regards merely outward arrangements.

5. We are unable to say anything in regard to the amount of funds; the collections at the different services and meetings have been very large. A *volume of Jubilee proceedings* is preparing, of which we shall hope to send you a copy.

6. When we look round on the nations of Europe, distracted by discord and anarchy, and impoverished in their resources, and contrast with their confusion our peaceful and joyous assemblies, and the vastly increased desire in our Church and country to rise to our high calling and to send out the Gospel through the world, we can only adore the distinguishing goodness of God, and say, "*It is marvellous in our eyes,*" for it is *His doing!* May we have grace to continue "*watching unto prayer, with thanksgiving.*" and to provoke one another to love and do good works."

We are, dear Mr. Hildner, yours affectionately,

(Signed)

H. VENN,

J. TUCKER,

H. STRAITH.

} *Secretaries C. M. Soc.*

Intelligence.

ATHENS.—We have the following letter from the Rev. Mr. Hill, of date of Dec. 30th, last. The papers referring to the celebration of the late Jubilee of the Church Missionary Society, will be found in the present No. of this paper.

"*Athens, Dec. 26th, 1848.*

"Rev. and Dear Brother :

"I wrote to you under date of 27th ultimo, since which I have not heard from you. The year is drawing to a close, and, although I purposed and promised to write to you again before its termination, I have not yet seriously set to work to do so. I write to you to-day to forward some interesting papers from the Church Missionary Society, in relation to the late most important movement on the occasion of their Jubilee. I am indebted to my good Christian brother, the Rev. Mr. Hildner, of Syria, for these papers. Mr. Hildner, although alone in desolate Syria, took a very lively interest in the Jubilee celebration. It was my wish and intention to have gone there to assist him on that occasion, but I was providentially detained by a slight attack of fever at that time. You will, no doubt, have seen in

the papers the extraordinary success of this effort—and, from the letter of the Secretaries to Brother Hildner, it appears that in a religious point of view it has been wonderfully blessed. That letter I send, that you may see the spirit of the excellent men who direct the affairs of that important Society. You may make use of it, at your discretion, for the Spirit of Missions—but especially do I commend to you the Circular Letter, every word of which breathes of Christian love. My friend Hildner writes with great enthusiasm on the subject of the Jubilee. He says, in one of his letters, ‘I can tell you that the 1st of November was greatly blessed to me—to my family, and to those connected with the schools. I assembled all the girls, with their teachers, at the close of the school, and afterwards all the boys, and the teachers, singing an appropriate hymn, reading a portion of Scripture, and a prayer adapted to the occasion. It was the 18th anniversary, also, of the commencement of these very schools, in the present building, when they were dedicated to the Lord. In the evening I had all the teachers, with their families, and a few of the elder scholars, around me at my own house, and I felt, when addressing them, that the Lord was among us. He mercifully strengthened me, especially in prayer. I had the assurance that not one left without having received some good impression. I shall keep the whole of the next week devoted to the object, and next Sunday I shall make reference to it in my sermon.’

“In a subsequent letter he writes to me thus: ‘I was very glad to find by yours of the 7th, that you had remembered us and our Society, by joining in prayer, and asking from the Lord of the harvest to keep and strengthen the work of our Society, and the work generally among the heathen.’ He says the brethren in Smyrna also celebrated the Jubilee with great earnestness. They had a Sermon and the Communion; four English clergymen assisted. ‘I trust,’ he adds, ‘that the whole year will prove a season of refreshing to the Church Mission Society and its undertakings.’

“I am greatly in hopes that the example of our great English Missionary Society will have an awakening effect upon our own. We greatly need it. May the publication of these details, and such others on this subject as may have reached you through other channels, have that effect. We are all in the enjoyment of usual health. Hitherto a very mild winter, but this cannot continue long. All unite in expressions of friendly regard.

“I remain yours, very sincerely,

“J. H. HILL.”

CHINA.—A friend has favoured us with the following extract from a late letter of the Rev. E. W. Syle:

* * * “Looking on our field of labor here the prospect is all promising, but looking homeward it is very forbidding; yes, I must use the word *forbidding*, for there does appear some special influence, or set of influences, which forbids our obtaining what we most need—men and women too, teachers and preachers, fellow-laborers of almost any class of talent or diversity of character, provided only they be godly men and women, single in their purposes and industrious in their habits. With these qualifications they can certainly do much good in China. By the liberality of one gentleman of Boston, we have a convenient healthily situated school-house. By the donation of another, we have funds for building a church; most providentially and opportunely have both these been provided, without any direct solicitations on our part. And now what do we want? As I said,

teachers and preachers. If one of our number fails in health, either his or her duties must devolve on some other already occupied to the extent of their time and powers, and thus our good work has been often given up, and a post of most promising usefulness deserted for a time, and we with sorrow have to retrace our steps. We cannot enlarge our Boys' School, because we have no teacher. If we desire to begin a Girls' School, for which the people here are now prepared, we cannot do it, because we have no teachers; if we desire, in spite of our small numbers, to make an humble beginning with a few little girls, (a work which Miss Jones' heart has been yearning for, the last three years,) we cannot do it, because there is no one sent out as a principal of the Boys' School, and Miss Jones cannot retire from the superintendence. We wish to use the old school-house as a Hospital and Dispensary, for the hundreds who would flock to such a place, but we cannot attempt this;—we have no physician. The Romanists are sending Sisters of Charity to Ningpo. The Independents, Baptists, Presbyterians, and Congregationalists, all have physicians. Two single ladies, unconnected with any organized board, and with no other protection but that of neighbouring Missionary families, are doing a good work at Ningpo by maintaining a girls' school, whilst we find it impossible to persuade our brothers and sisters at home that there is a call for their services, although we have a Bishop who deservedly possesses the confidence of the Church at home. We have a wide, free, promising field, and the implements for its cultivation, ready to put into the hands of any new assistant, immediately on his or her landing, as the facilities for acquiring the language, which we now possess, (the result of the last three years' labors,) put it in the power of the newly-arrived to do something for Christ the day after they reach us, by teaching some of the classes English! As to the Chinese spoken in this region, in fifteen months I was able to preach it. Our manuscript vocabularies increase, and when our Brother Spaulding came, he was able by diligent teachable application, in some months to make himself understood by a weekly concourse of the poor, who came to receive alms from our communion money.

“We cry for Help.

“I am no alarmist you know, but I feel from my heart that God will not do good to us as a Church—will not be merciful to us, to bless us, and lift up the light of his countenance upon us, unless we do the work to which he so plainly points us—that His way may be known upon earth, and His saving health to all nations. We may increase in numbers and in wealth, and weary ourselves with crying the temple of the Lord are we; but in all this, unless we keep his commandments, we shall be none of his.”

MISSIONARIES FOR AFRICA.—The Rev. Jacob Rambo, and the Rev. C. Colden Hoffman, graduates of the Theological Seminary at Alexandria, sailed from Baltimore for Cape Palmas on the 20th February, in the barque Liberia Packet, under appointments from the Foreign Committee.

EPIPHANY COLLECTION.—The Foreign Committee have to thank very many of the Clergy for their kind attention to the annual Epiphany Collection for the department. Those who have not yet forwarded contributions, are respectfully reminded of the urgent need there is for prompt remittances to their Missionaries abroad.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th Jan., 1849, to 15th Feb. 1849 :

MAINE.

<i>Gardner</i> —Christ Ch.....	23 00	
<i>Portland</i> —St. Stephen's Ch. Cons..	30 00	
Do. do. edu. of a child, Afr.	10 00	63 00

VERMONT.

<i>Arlington</i> —St. James's Ch.....	16 21	
<i>Brandon</i> —St. Thomas's Ch.....	8 00	
<i>East Berkshire</i> —Calvary Ch., A. Willoughby, \$5; E. Royce \$1,	6 00	
<i>Enosburg</i> —Christ Ch.....	1 50	
<i>Guilford</i> —Christ Ch.....	4 00	
<i>Manchester</i> —Zion Church, China...	10 00	
<i>Montgomery</i> —Union Ch. J. L. Clapp \$2, and \$1.....	3 00	
<i>Sheldon</i> —Grace Ch.....	3 50	52 21

MASSACHUSETTS.

<i>Andover</i> —Christ Ch., a member of, for Africa.....	5 00	
<i>Pawtucket</i> —Trinity Ch., Africa.....	5 00	10 00

RHODE ISLAND.

<i>Bristol</i> —St. Michael's Ch., July coll. for Africa and China, \$5 83; Sept. coll., Africa, \$7 29; Nov. coll., \$3 60; Epiphany collec., \$51 63, of which, \$30, special for Constantin. J. W. Cooke, for ed. Rachel Maynard, Africa, \$25; Young Ladies Bible Class, ed. W. P. Munro, China. \$25.....	121 35	
<i>Portsmouth</i> —St. Paul's Ch.....	4 35	
St. Mary's, for Constantinople..	5 00	
<i>Westerly</i> —Christ Ch., \$10; Constantinople, \$20.....	30 00	
S. S., ed. of a child, Africa.....	20 00	255 70

CONNECTICUT.

<i>Bantam Falls</i> —St. Paul's Ch.....	2 00	
<i>Branford</i> —Trinity Ch.....	15 00	
Do. for Africa..	5 00	
<i>Birmingham</i> —St. James's Ch.....	5 25	
<i>Cheshire</i> —St. Peter's Ch., Constan..	7 00	
<i>Fairfield</i> —Trinity Ch., \$18; Constantinople, \$1; Sun. School, Africa, \$8 18.....	27 18	
<i>Greenwich</i> —Christ Ch., and Glen-ville—Immanuel Chapel.....	10 00	
<i>Hamden</i> —Grace Ch.....	7 00	
<i>Hartford</i> —St. John's Ch., Constan..	117 00	
<i>Huntington</i> —St. Paul's.....	2 00	
<i>Litchfield</i> —St. Michael's Ch., Africa. Do. Constan..	8 00	
<i>Middle Haddam</i> —Ch. Holy Trinity, Jeremiah H. Taylor, Esq., ed. of a child, Africa.....	20 00	
<i>Milton</i> —Trinity Ch.....	2 00	
<i>Naugatuck</i> —St. Michael's Ch.....	2 00	

<i>New-Haven</i> —Trinity Ch. offerings..	45 00	
Do. Constan..	11 50	
<i>New-London</i> —St. James's Ch., Africa, \$5; Constantinople, \$25; S. S. for ed. of Ichabod Pease, Africa; Ann. Con., \$20.....	50 00	
<i>New Britain</i> —St. Mark's, for Const..	3 00	
<i>New Preston</i> —St. Andrew's Ch. do..	7 00	
<i>Northford</i> —St. Andrew's Ch.	2 00	
* <i>Plymouth</i> —St. Peter's Ch. special offering for Africa.....	5 50	
<i>Pomfret</i> —Christ Ch., a thank off'g of a member.....	5 00	
<i>Ridgefield</i> —St. Stephen's.....	6 52	
Do. Constantinopl	2 82	
<i>Roxbury</i> —Christ Ch.....	2 00	
<i>Watertown</i> —St. John's Ch., for Cons. Do. for Africa..	100 00	20 00
<i>West Haven</i> —Christ Ch., Christmas offerings, ½.....	3 00	
<i>Wilton</i> —St. Matthew's Ch.....	2 00	
<i>Wolcottville</i> —Trinity Ch.	1 00	302 72

NEW-YORK.

<i>Brooklyn</i> —Christ Ch., for Africa....	101 00	
Ch. Holy Trinity, a member, for Africa.....	1 00	
Grace Ch., to be added to coll.....	2 50	
<i>Factoryville</i> —Trinity Chapel, for China.....	7 80	
Do. do. Juv. Miss. Society, for Greece.....	24 50	
<i>Fishkill Landing</i> —St. Anna's Ch., \$17 10; for Constant., \$16 50; Africa, \$5; Juv. Soc. for Afr., \$10; Sun. S. for Africa, 51 cts.; for Constant., 75 cts.; Greece, \$5 14.....	55 00	
<i>Hempstead</i> —St. George's Ch.....	10 38	
<i>New-York</i> —Ch. of the Ascension, ½, \$426 78; do. special for China, \$52; do. for Africa, \$54 05; do. for Athens, \$1 05; do. additional, \$3.....	536 88	
Do. education, China.....	200 00	
Do. J. Neilson, Jr.....	5 00	
St. Bartholomew's Ch.....	158 25	
St. Thomas's Ch.....	109 67	
Ch. Holy Apostles, \$19 27; do. for Athens, \$2.....	21 37	
Ch. of the Epiphany, \$1432; for Africa, \$2; China, \$2; Sun. School, \$5 50.....	23 82	
Trinity Ch., a member.....	50 00	
Two Friends, towards support of Rev. C. C. Hoffman, Africa...	50 00	
Family Mite Box.....	1 87	
"S.".....	6 00	
<i>Sing Sing</i> —St. Paul's Ch., \$9 63; do. for Constantinople, \$2; S. S. of dn., for Africa, \$3 37.....	15 00	1318 17

WESTERN NEW-YORK.

<i>Geneva</i> —Trinity Ch., 50 c., and 50 c., Africa.....	1 00	
Do. China.....	0 25	
Anonymous, for Constantiaople.	1 00	
<i>Ithaca</i> —St. John's, Africa.....	5 00	

* St. Peter's Ch., Plymouth, Conn.—From the Ladies of the Parish, a box of clothing for the African Mission, valued at \$30.

<i>Rochester</i> —St. Luke's, \$60; Africa, for ed. H. Whitthouse, \$20; S. S. do., ed. Thomas Pitkin, Africa, \$20.....	100 00	
<i>Utica</i> —Grace Ch.....	10 00	
A donation by a Friend, by Bp. De Lancey.....	5 00	122 25

NEW-JERSEY.

<i>Bordentown</i> —"Harry".....	2 00	
<i>Camden</i> —St. Paul's Ch., Sun. S. and Miss. Soc., for China.....	5 00	
<i>Elizabethtown</i> —St. John's Ch. 23 13; Do. Africa, \$2; Athens, \$1.....	26 13	
<i>Newark</i> —Trinity Ch. \$26 69; Greece, \$20 89.....	48 58	
S. S. Christmas offering.....	8 22	
To be added to collection.....	1 15	
<i>Newton</i> —Christ Ch., Constantinople.....	5 00	
<i>New-Brunswick</i> —Christ Ch. fr. Cons.....	10 00	
<i>Orange</i> —St. Mark's Ch.....	24 00	
Do. for Constantinople.....	6 00	
<i>Rahway</i> —St. Paul's Ch.....	13 00	
<i>Salem</i> —St. John's Ch.....	25 00	
<i>Spottswood</i> —St. Peter's Ch.....	2 90	172 31

PENNSYLVANIA.

<i>Bloomsburg</i> —St. Paul's Ch.....	5 80	
<i>Harrisburg</i> —St. Stephen's Ch. S. S. for Africa.....	5 00	
<i>Philadelphia</i> —Christ Ch.....	50 00	
St. Andrew's Ch., Ladies Bible Class, ed. J. W. Claxton, Afri.....	25 00	
Offerings, avails of industry, young females, for Africa.....	10 00	
Col'd S. S. of do., for support Joseph Bullock, Africa.....	20 00	115 80

DELAWARE.

<i>Newark</i> —St. Thomas's Ch., for Constantinople, \$5; Africa, \$1 68.....	6 68	
<i>Wilmington</i> —St. Andrews's Ch., Afri.....	20 50	
Do. S.S., for do.....	10 00	37 18

MARYLAND.

<i>Accomac Co.</i> —Severn parish.....	2 25	
<i>Baltimore</i> —Christ Ch., Africa.....	63 93	
Mt. Calvary, Constantinople.....	7 50	
St. Luke's Ch., Africa.....	11 51	
Ch. Ascension, Africa.....	27 30	
Do. Balt. Juv. Miss. Soc., Africa.....	2 70	
<i>Baltimore Co.</i> —St. John's Ch., Cons.....	5 00	
<i>Catonsville</i> —St. Timothy's, Const.....	10 00	
Do Three little girls, Afr.....	0 75	
<i>Frederick</i> —Zion par., for Athens.....	2 00	
<i>Harford Co.</i> —Landon Fem. Sem., for Athens.....	3 00	
Christ Ch., Constantinople.....	10 00	
<i>Hagerstown</i> —College of St. James, for Constantinople.....	75 00	
<i>Huntingdon</i> —St. John's.....	2 86	
<i>Prince George and Charles Co.</i> —St. John's Ch.....	15 00	
<i>Washington, D. C.</i> —Trinity Ch., Ladies Miss. Soc., Africa.....	30 00	
<i>Georgetown, D. C.</i> —St. John's Ch.....	25 00	
Do. contribution of Oct. 25 00.....		
Rev. Robert Goldsborough, ½.....	5 00	323 80

VIRGINIA.

<i>Alexandria</i> —Christ Ch.....	31 90	
Do. China, \$2; Africa, \$1; Athens, 50 cts.....	3 50	
<i>Fairfax Co.</i> —Theo. Sem. S. S., edu. W. Sparrow, Africa.....	10 00	
<i>Essex</i> —St. Ann's and South Farnham parish.....	50 00	
<i>Martinsburg</i> —Trinity Ch., for Africa and China.....	25 00	
<i>Leesburg</i> —St. James's Ch., being ¼ of coll. in the Ch. S. S. and Miss. Society.....	50 00	
<i>Lexington</i> —Latimer parish.....	9 25	
<i>Orange</i> —St. Thomas's.....	9 26	

<i>Richmond</i> —St. Paul's Ch.....	133 35	
Rev. J. Grammer.....	10 00	
John Barksrule, Esq.....	3 00	
Dahney Corby, Esq.....	4 84	
Mrs. Wickham, for Constant.....	20 00	
"N. B. S.," for Africa.....	5 00	364 70

NORTH CAROLINA.

<i>Elizabeth City</i> —Christ Ch., Rev. E. M. Forbes, for Constantinople.....	13 00	
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SOUTH CAROLINA.

<i>Aiken</i> —St. Thaddeus's Ch., Consta.....	5 00	
<i>Beaufort</i> —St. Helena Ch., China and Africa.....	61 50	
Do. Mrs. Mary B., ann. sub., education, China.....	25 00	
<i>Charleston</i> —St. Philip's Mon. Miss.....	3 02	
St. Philip's Ch., Greece, \$11 25; Constan., \$25; Africa, \$24 75.....	60 00	
<i>Cheraw</i> —St. David's, \$35; do. Africa, \$5.....	40 00	
A Lady of Cheraw.....	100 00	
<i>Claremont</i> —Church at.....	6 50	
<i>Columbia</i> —Trinity Ch., \$12; Constantinople, \$10; Africa, \$15.....	37 00	
<i>Upper St. John's</i> —A friend to Missions, China.....	50 00	
<i>Winyaw</i> —Ch. at Prince George.....	8 50	396 52

GEORGIA.

<i>Marietta</i> —St. James's Ch.....	6 00	
<i>Ogeechee Mission</i> —For Africa.....	10 00	16 00

ALABAMA.

<i>Huntsville</i> —Ch. Nativity Suu. S., for Africa.....	2 00	
<i>Montgomery</i> —St. John's Ch., Const.....	5 00	
<i>Savannah</i> —Christ Ch., ladies of, for Africa.....	11 00	18 00

FLORIDA.

<i>Apalachicola</i> —Trinity Church.....	13 00	
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LOUISIANA.

<i>New Orleans</i> —St. Paul's Ch. Sun. S., for ed. of a child, Africa.....	20 00	
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KENTUCKY.

<i>Jefferson</i> —St. Matthew's Ch.....	10 25	
Do. Mr. Theodore Brown.....	50 00	60 25

TENNESSEE.

<i>Knoxville</i> —St. John's Ch., late a Missionary Station.....	50 00	
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OHIO.

<i>Ashtabula</i> —St. Peter's, Constant.....	10 00	
<i>Akron</i> —St. Paul's.....	5 00	
<i>Chillicothe</i> —St. James's Ch., for China and Africa.....	25 00	
<i>Cincinnati</i> —St. Paul's Ch. S. S., ½.....	15 75	
<i>Delaware</i> —St. Peter's Ch., for China and Africa.....	15 00	
<i>Franklin Co.</i> —Miss Elizabeth G. Robinson, thro' Rev. D. A. Tyng.....	50 00	
<i>Newton Falls</i> —Dr. Henry A. Du Bois, for Africa.....	5 00	
<i>Warren</i> —Christ Church.....	5 00	
<i>Zanesville</i> —A Friend to Missions, a Christmas offering.....	5 00	
"H. W. L.".....	1 50	137 25

INDIANA.

<i>Michigan City</i> —Trinity Ch., Africa, \$3. Constantinople, \$1 50.....	4 50	
<i>Richmond</i> —St. Paul's Church.....	1 60	6 10

MICHIGAN.

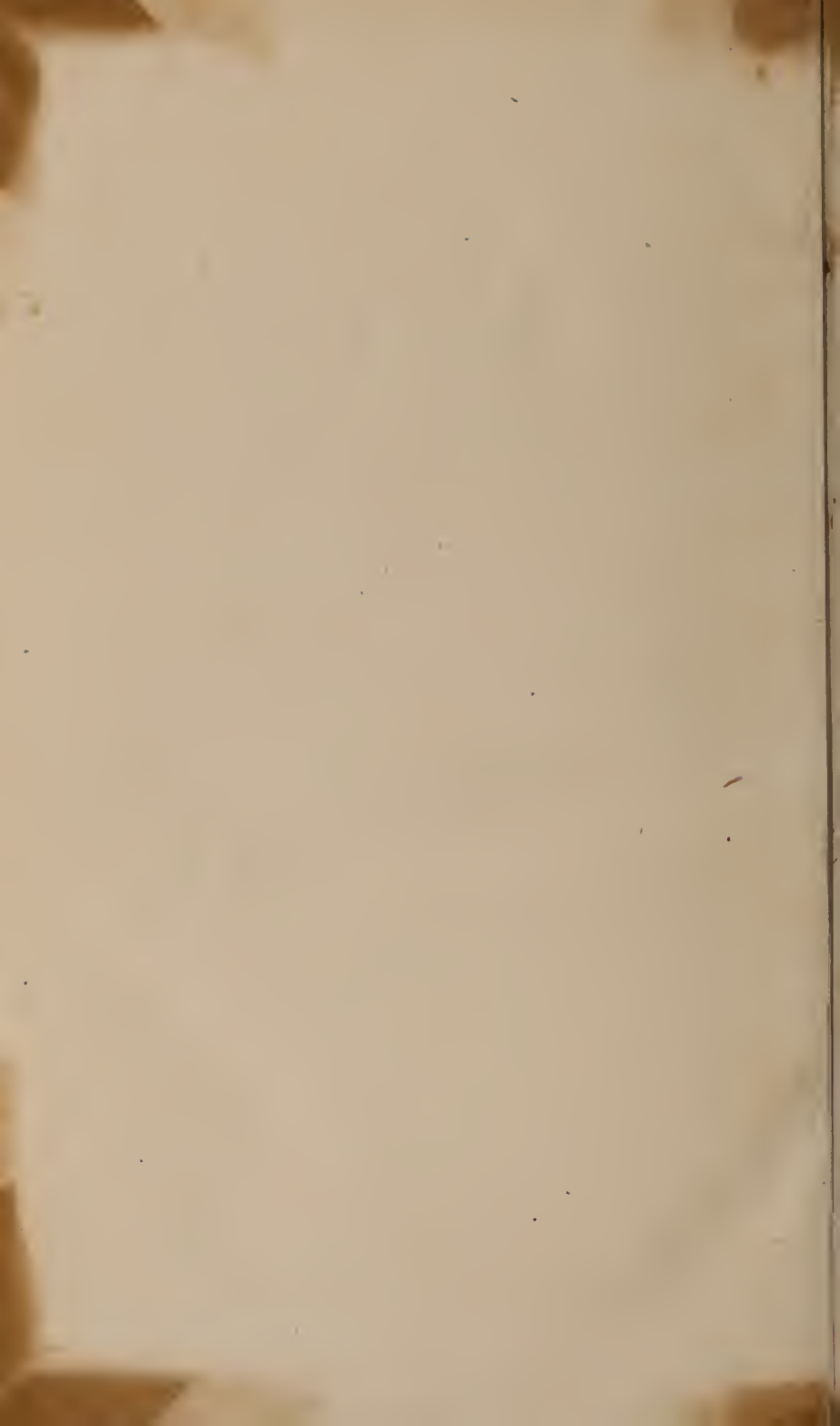
<i>Detroit</i> —St. Paul's Church.....	30 00	
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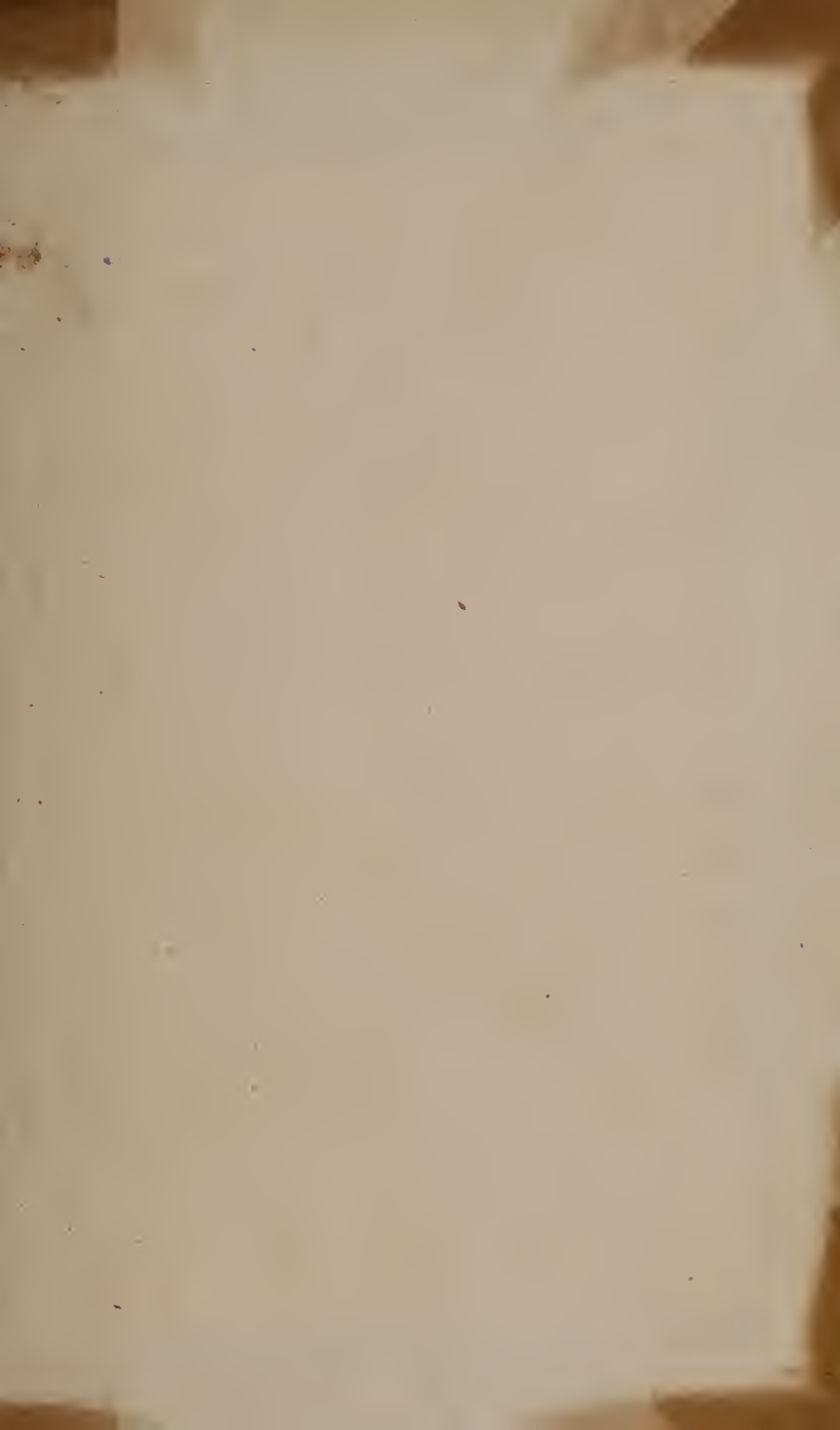
MISCELLANEOUS.

"W.," by the hand of Floyd Smith, Esq., for Constantinople.....	1 00	
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Total.....\$3,891 71

(Total, since June 15th, 1848, \$18,339 37.)





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